# Lutheran Herald

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY
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*November... month of fallen leaves*

# November

*November . . . month of fallen leaves and time of harvest,*

*And the heart that remembers thinks back on all of life that has gone into the making of these days. . . .*

*November . . . and the days and nights grow chill and the logs are piled high, and the hearth fire needs fuel and tending.*

*Fagot after fagot is dropped on the fire, and as the flames leap high we feed our souls on thoughts the hearth fire kindles.*

*Fagot after fagot dropped on the fire may be bundles of sorrow and misery and meanness and regret.*

*And greedily we may eat of their fruit.*

*We may listen long and intently to the wind outside as it shivers with the cold and sings a mournful dirge . . . a passionless chant of despair.*

*And the song may become our own.*

*But as the heart that remembers thinks again of all of life that has gone into the making of these days,*

*Fagot after fagot dropped on the fire may be bundles of faith and hope and love—*

*Tested and sorely tried by pain and tears perhaps, but only made stronger thus when the heart is open and turned to God.*

*For God lives in the heart.*

*And His strong, gentle hands will stretch wider apart its walls, and make room for more of patience and humility and understanding, and room for more of truth and joy and God.*

*November . . . month of fallen leaves and time of harvest,*

*And the heart that remembers thinks back on all of life that has gone into the making of these days. . . .*

**Melva Rorem**

# In this issue


November

Yellow Jade

A beautifully told story based on true incidents from lives of patients on the Isle of Happy Healing. By the wife of Dr. Olaf K. Skinsnes, medical missionary to Hong Kong.

This Is What It Said

A summary of the results of our recent questionnaire, together with some of the interesting comments and suggestions.

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Christmas Mail for Missionaries

Christmas mail for our missionaries must be mailed soon to reach them before Christmas.

Go Forth . . .

Two by two, dedicated laymen are calling in the homes of members of their congregations to receive commitments for the support of the Church. A picture story of EMV.

Buried Treasures

Each of us has received talents in greater or smaller measure. What would the Lord have us do with them?

For the Family Altar

The Church in Today's World

Within the ELC

Parish Conservation Service

Cover — photo by Palmer from Monkmeyer



Lutheran Herald

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A story by Elizabeth Skinsnes

# Yellow Jade

The village was small and sleepy in the heat of the ltry summer afternoon. The children wandered about, uffling bare feet in the dust, wondering how best amuse themselves. Yellow Jade timidly followed the ore venturesome, determined to be one of the group gardless of what was proposed. In the distance she w her uncle, Good Fortune, approaching. She hoped at he would not pass by them and she hoped even ore that no one would mention that Good Fortune as her Fifth Uncle. He had lived in their house some ars ago. She had loved him dearly until the day that e had overheard a bitter quarrel in their home. Both a-Ma and Ba-Ba were accusing Good Fortune of ing a bad man. It was then that she saw, with horror, res on his arms and heard her father say: "Look at ur arms. You cannot hide the fact any longer that u have leprosy. We know that leprosy comes from d living. You have brought disgrace on the whole mily. Get out and never come back!"

Good Fortune had tried to protest. He said over and er again: "I have not lived with prostitutes. I have not ne anything wrong." When he finally realized that one believed him he gathered up his belongings d walked away muttering: "My name should be Bad rtune."

He found shelter in a small hut at the outskirts of the lage. He hid himself most of the time. Today, in e noontime heat, he had come out thinking that ere would be few to notice him. He did not see the ildren until he was almost upon them, and then sud-nly he started as the leader of the group shouted: *"Bad man! Bad man! Third descendant of lepers! d man."* The other children took up the chant as they pointed fingers at Good Fortune. Yellow Jade, des-rately wanting the approval of the others, joined in e chant. She shouted louder than the other children. e was Good Fortune's favorite niece. As he ran away m the persecution, she saw a look of sorrow on his e that she was never to forget. That night Good rtune hanged himself.

The family was thankful that the problem had been lved, but Yellow Jade thought of Good Fortune often d of how dreadful it would be to have such a terrible disease. It was when she was fourteen years old that she first saw spots on her right arm. They were not very noticeable, her sleeves covered them, and most of the time she thought nothing of them. They didn't get any worse, but neither did they get any better. When she was eighteen years old her marriage, contracted for her when she was four, took place. She married a farmer. At nineteen she had a baby daughter who died at birth. Shortly after this Yellow Jade's husband took suddenly ill and died. She was a widow with no children at age twenty. The spots that had remained the same for many years had, during her pregnancy, begun to grow. As blotches came out on her face she became aware of searching glances directed at her. She knew it would be only a matter of time before she too would be faced with the dreaded accusation. She thought constantly of Good Fortune and of how he had insisted that he had done no wrong. She thought of herself. She had not lived a bad life, but who would believe it?

One day, as she was sitting in a tea-house, she heard a group of men discussing a new leprosarium situated in Hong Kong. She heard a young man say: "I have heard that some people with leprosy are being cured."

Someone in the crowd answered: "If leprosy can be cured then a gambler can reform, and we all know that is impossible."

The young man continued: "I have even heard that leprosy does not come from bad living. It is a disease like the lung sickness or any other severe illness."

A loud burst of laughter greeted this remark and one of the elders said: "My Son, it is unwise to believe all the claims of vulgar people seeking publicity. It is better to be guided by the wisdom of the ages. We have always been told that leprosy comes from bad living. It must be so. Any priest in the temple will tell you that of the thirty-six kinds of leprosy none can be cured. It is a terrible disease."

That night Yellow Jade decided to go to Hong Kong. She had very little money. She would have to walk the hundred miles from her home village, begging for food as she went. It was not an easy decision for her, but she felt that anything was better than to become an object of scorn like Good Fortune. And who could

say? Perhaps the elder was wrong. Perhaps the young man was right in saying that some people with leprosy were even being cured.

It took her more than a month to reach Hong Kong. She did not feel strong and the weather was hot. She found herself walking short distances and stopping under the shade of a tree for a long rest. She managed to get enough food for each day, although it was never good. As she neared the big city her spirits lifted. She hoped—and almost believed that her hopes would be realized. A pedestrian was approaching. She quickened her pace, and, when she met him, timidly asked: "The Leprosy Hospital, can you tell me where it is?"

A look of disapproval and of scorn crept over his face. He answered gruffly: "I know of no Leprosy Hospital." Yellow Jade felt as though she had been struck across the face as she stumbled on. Soon she met another pedestrian. She asked him how far it was to the main part of town. He told her that it was many miles but that for fifty cents she could ride on the bus. She thanked him and with gratitude climbed the steps of the bus and rode into the heart of the city. It was now dark. She was afraid, after her first rebuff, to ask anyone else about the leprosarium. She was desperately tired. She did not know anyone in the big city of Hong Kong. She didn't have enough money to pay for a bed. She came to a row of houses, all of which had wide verandahs around them. Nobody was outside the first one so she quietly crawled up the stairs and went to sleep.

In the morning she was rudely awakened by a servant telling her to get off his master's verandah. She apologized, but as she was preparing to leave the master came out. Yellow Jade stared. The master was not a Chinese nor was he a white man, as one might have expected in a British colony. He was brown. He was from India. He looked at her kindly, and in her own language asked her for her story. She told him the tale, beginning with the mistreatment of Good Fortune and continuing to the conversation at the village tea-house. She skimmed over the long trip down to Hong Kong and then she said earnestly: "But Sir, someone told me yesterday that he knew of no leprosarium. Was t elder right? Was it all just the claim of some vulg publicity seeker?"

The Indian smiled. "My dear woman, the elder w wrong. There is a leprosarium and people are bei cured. I know because I am a friend of the Lepro Hospital. I will make arrangements for the doctor see you. Come and let my servant bring you some brea fast."

That very day Yellow Jade was admitted to the lep sarium. Weary and foot-sore, she was given a bed one of the women's cottages. She was treated kind She was told that leprosy was not a result of bad livi and most wonderful of all, leprosy could be cured!

All the patients who were physically able were giv work to do. Yellow Jade was given embroidery. S did beautiful work. Her treatment was started and began to show improvement after a few weeks. S attended the church at the leprosarium. It had a stran name. It was called "The Lord Willing Church." patient explained to her that a long time ago a m had walked the earth and whenever He met a pers with leprosy He was "moved with compassion, forth His hand and touched him and said unto hi I will: be thou clean" (Mark 1:41). This man w more than a man, He was God. The people at leprosarium believed that even today "The Lord Willing." As the days went by, Yellow Jade looked a listened and thought. She thought of the kindness t she was daily receiving. One day she said: "I like think that the Man of Compassion is walking along paths, up and down the hills, and among the flow and trees that make beautiful this island leprosarium the sea. I am sure that it is because He is here t this place is so fitly called The Isle of Happy Heali

One day a member of the staff looked at a beauti piece of embroidery that Yellow Jade had just co pleted. She thought of Yellow Jade's life story and the quiet beauty with which she filled her days at leprosarium. She said to her: "Your name is just ri for you, Yellow Jade, a rare and beautiful jew Yellow Jade looked up and smiled.

**Hay Ling Chau — the Island of Happy Healing**

*e mail came rolling in and*

# This Is What It Said

We asked for your help, and you gave it to us—generously, kindly, helpfully. Below we reprint our questionnaire from the issue of October 8, with a tabulation of the results from the first 500 replies received. We made an arbitrary "cut-off" at the 500-mark because we know that our readers are anxious to know the results. Replies are still coming in thick and fast. The staff is deeply grateful to you all.

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uld you like to see more: Fiction—54; Children's stories—106; Stories for teen-agers—131; Picture Stories—118

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It would be impossible within the limited columns of LUTHERAN HERALD to print the many comments and suggestions which our readers have sent to us in response to our request. Those which follow are just a small selection of the well-thought-out and considered opinions which have come in every mail delivery to the HERALD office in the past two weeks.

## Pros and Cons

Sometimes as the staff of the HERALD read the comments we had the feeling we were playing the old game of picking the petals off a daisy and saying, "He loves me, he loves me not." HERALD readers have quite opposite opinions about what they like or do not like in their reading matter, as these comments indicate:

More inspiration, less headquarters officiousness. I prefer no propaganda.

Too often I find myself skipping long articles.

I often wish the "Herald" had more food for the soul.

I like the layout of "The Lutheran."

Less church union arguments by anyone.

I think obituaries about the clergy and church workers are important. I do not think there is anything but local interest in the death of Mr. Johnson who was a member of a local congregation for fifty years.

To me the "Evangelize" has your magazine beat all to pieces when it comes to spiritual food. If I had to choose, it would be the "Evangelize" for sure.

I have a feeling the news about pastors and congregations is diminishing too much.

I usually read the whole paper but I would like to see more news about our ELC churches. There has been almost nothing about Eastern District for months.

Until recently, the "Herald" was something I flipped through if I could find nothing else to do! But it's improving—and I'm very glad. However, most of the writing style is still atrocious. Most of the "articles" are mere letters whose piety and sincerity are commendable but not readable. I have long felt that if a person has a typewriter, piety, and a subject, he can get most of his output published in the "Herald." It seems to me that if something is poorly written, it shouldn't be printed. No matter who wrote it.

We want a strong editorial policy briefly expressed and to the point.

Let us leave the Catholics alone. We should be too busy with our own to meddle with their affairs.

More articles on enlightenment of what the Roman Catholic Church is—and is doing.

Would like to see more articles counteracting Catholic tendencies, 3-finger blessings; colors; acolytes; and the compline, as used at LWF.

Since most aids or congregations furnish devotional tracts free I feel the meditations could be left out.

I miss the short but good sermons by H. B. Kildahl.

Report of Minneapolis meeting better in "Luthersk Ugeblad."

Less running around to many meetings of local and other pastors.

Though I am a Ph.B. and M.A. (!) your articles on the union—World Council, etc., were simply too complicated to make me any wiser.

I do not care for articles that are chiefly a "message." The Zulu letter—excellent.

Not so many pictures of churches and other church buildings.

I believe the "Herald" is a pastor's and women's magazine. Wish it would appeal to whole family.

Correspondence could be eliminated for worthwhile reading.

The Correspondence page is one of the best. I really enjoy reading it.

Occasionally I find some of the material unclear, stilted, sort of confused. The language, expressions used, are such that I think you must have all gone to the same schools and had the same professors who had certain pet expressions.

Instead of a special mission issue, I would rather see incorporated into the regular issues feature mission articles such as appear in "The Missionary."

I personally am very disinterested in all the historical articles that appear.

For those of us new to the Lutheran Church, I'd like short historical articles at least once a month.

You could learn a little from "Signs of the Times" (Adventist).

There is far too much written about Norway and the Church in Norway. I am not conducting a subscription campaign in this congregation for this very reason.

Your "Lutheran Herald" is not as good a paper as it was before, so I think I don't care to subscribe anymore.

Very fine covers, art, etc.

Maybe the cover could be more attractive to encourage people to open and start reading.

The abundance of pictures seems to me must run into quite an expense.

It could be made more interesting by including more pictures.

Articles not only about what we ought to read but some things where we are. In other words don't always get above us.

## How About

In answer to the question, would you like to see more of HERALD, readers came through w following suggestions and many Perhaps each of them could com sentence that would begin, How about . . . ?

...a panel of qualified men who wil questions. Fit the question to the m

...larger print for my favorites—tions and Book Reviews?

...more by "Pastorina" and Semina We need articles of this type!

...reports and stories told by cha diagrams rather than solid colu printed paragraphs.

...more news direct from missiona the letters Dr. Syrdal reads on WC

...more on application of Christi ciples in life: business, farming, t fessions, politics, etc.

...theological discussions on a l level.

...more pithy paragraphs that ar to snatch for people who seem to busy to read very much.

...a children's page or two to g interested.

...one or two poems in each issue

...something to keep us looking for reading the next copy like a goo tinued story, either a true story of so life, or fiction.

...better headings and paragrap divisions—more short articles—some for questions and answers—some b to the point articles on spiritual tru Lutheran doctrines.

...some science and religion.

...a little color, or art at the head of the most striking articles, if not headings.

...more evangelistic articles which lead to more spiritual thinking version—or maybe you leave that evangelists.

...a monthly magazine instead of

...a family magazine, so our small can enjoy it with their parents.

...a two-year subscription offer trouble for both you and us.

...more history—philosophy—theolo itorials; less vague, wordy account ticularly of Foreign Missions—curren by Rogness is very good.

...paper like the one published souri Synod. It appeals to the entir and you want to read it.

...a few articles concerning the int situation as it affects each of us— attitude of the Christian regarding

## ...We Suggest...

...her readers wrote page-long sug-...ons on how to improve the Lu-...AN HERALD. These will be studied ...ully by the staff as plans are made ...he future. The following are a few ... from this stack of returns that ...have labeled, "Further Sugges-...":

...uld like to see a family type monthly ...zine begun when the new Church is ...d.

... special issues form a valuable cur-...reference source on the Church's ac-...s.

...ile there are times I wish I were make-...ditor, the variety of type faces and ...ine type is uniformly appealing and ...g.

...ung people and children are not in-...ed. Let's make it a family interest.

...ppreciate the index on the first page. ...ditations we omit because we use our ... for daily devotions.

... WMF pages seem to me to be a ...cation of "Women's Missionary Mes-...r."

... Question and Answer section on the ...ines and practices of our Church would ...nteresting.

...wonder if a bi-monthly or monthly ...zine would get more thoroughly read? ...w about a stiff cover all the time . . . ... better quality paper inside . . . and ... two-color issues? (Expensive, I know.) ...o not like an entire paper devoted to ...department. I consider them another ... issues lost to me. . . .

... a word, my suggestion is COMBINE! ...ere any over-all economy in publishing ...many, as we are doing? ("The Mission-..., "WMF Messenger," the Luther League ...cations, "Stewardship Digest," "Rural ... etc., etc.)

...e "Lutheran Herald" of my childhood ... always included stories for children ...youth. There is absolutely nothing for ...ne under 21 in the LH of the last ...del

...nether we like it or not our people ...congregation-conscious. . . . They would ...r know that First Lutheran in Po-... has had a successful experience in ...ing, conducting a unique youth or ...munity service, than to read that world ...rs of Lutheranism met in Lower Slob-... to discuss the ecumenical trends.

...believe our magazine should be de-...mentalized — the departments to be ...ly identifiable by color of paper, in-... tabs, or some such way. . . . De-...ments that might contain material to be used in instruction or in programs could be made with perforated sheets, to be easily extracted if desired.

Some of the letter headings of the articles reminds me of the headings printed in the Seventh Day Adventists and Jehovah Witness etc. I like best the old letters.

Meditations are excellent, but duplicate some type of devotional material as "Christ in Our Home."

## Votes of Confidence

The largest pile of survey returns that have accumulated in the LUTHERAN HERALD office are those marked, "They like us." These are some of the comments which readers have made giving the staff encouragement to go on making improvements in the general directions that have been begun:

Thanks for a greatly improved magazine!

Much more interesting the past year.

Your last issues have been marvelous.

I read the Herald from beginning to end, and enjoy it all.

A well blended paper welcomed each week.

The dandy editorials don't need apologies!

It is read from cover to cover as soon as it comes.

An excellent magazine.

Wonderful improvement in appearance as well as in content.

Best ever.

I appreciate the newer, more interesting format, both layout and lettering.

It's getting better all the time!

Our family likes the "new look."

Keep up the good work!

We read virtually every word.

As a teen-ager I enjoy the Lutheran Herald tremendously.

Continue the high-class journalism.

Increasingly fascinating and interesting.

I like "In this issue" on the first page.

Like the new look—it is more up to date.

Gives a good over-all picture of what is happening.

I especially have enjoyed its new and improved layout—more universal outlook—art work. It seems equal to the fast-moving age we are now in.

## Some Conclusions

Although a thorough study of the survey returns will be made by those responsible for LUTHERAN HERALD, and also more extended editorial comments will be made next week, there are a few general conclusions that can be drawn now:

(1) The two departments least read and most consistently questioned were the WMF pages and the Family Altar. Readers wondered about the WMF pages because they seemed to be a duplication of very similar material in the *Messenger* published by the WMF and received in most homes that receive the HERALD. Many readers also wondered about the inclusion of family devotions when the Church also provides this in many other ways, particularly in the new "Christ In Our Home" devotional booklets.

(2) Book Reviews also were read by fewer than some other sections of the HERALD. This might be expected since many people, though magazine readers, have little interest in books. A recent Gallup poll showed that only 17% of the general population at any given time are "reading a book." Perhaps, too, the lack of reader interest in these pages would indicate that a change of method of presentation would be desirable.

(3) HERALD readers are interested in "the facts." Few voted for more fiction. Most feel the purpose of the church paper is to inform.

(4) There are many, many pleas for good writing, attractive presentation of materials, pictures, and other devices that would help the reader get into the pages of the magazine.

(5) Editorials and news pages are the best read sections of the paper. Again this shows an interest in the facts and also in an interpretation of those facts in the light of the faith of the Church.

(6) There is a strong desire among readers of the HERALD for more reading matter that would appeal to the whole family.

(7) Overwhelmingly our readers expressed their appreciation of the changes that have been recently attempted to make the LUTHERAN HERALD a more effective paper in the ELC.

## Keep Writing

These past weeks have been very salutary for the HERALD staff. We have appreciated the hearty response to our request and could wish for nothing more than a steady stream of such letters of comment and criticism coming to our office. Keep writing, please!

# Editorials...

## Who Is a Minister?

Immediate occasion for this editorial is a visit from a pastor of our Church. He came seeking information as to the rules which govern whether an ordained person is continued on the Clergy Roster of the Church or is dropped. He cited the example of a man, once a pastor of the Church but now engaged in other work, and asked if there was something questionable either about the work the man was doing or about the action of the Church Council in no longer carrying him as a clergyman of the Church. This is not the first time this question has been raised, and it seems to us that there may be merit in discussing it here. Of course the president or general secretary of the ELC could give the facts, but it is an informal discussion, not an official pronouncement, which interests us here.

First let us be clear as to the rules and regulations regarding the Clergy Roster of The Evangelical Lutheran Church. The practices which have always been followed were regularized in a series of resolutions adopted by the Biennial Convention of 1954 under the heading, "Clergy Roster." The answer to our friend's question comes in the following paragraph:

"Pastors may continue on the clergy roster of a district only as long as they serve parishes of the church body, agencies, activities, or institutions of the church body or segments of the church body, or in such non-synodical or inter-synodical Lutheran agencies and other activities or institutions as have been officially recognized for this purpose by vote of the Church Council on application through the president of the church body. This does not apply to pastors emeriti."

In 1956 the Church amended the regulation just quoted by authorizing the secretary of the Church to maintain an appendix to the Clergy Roster, entitled, "Men not Currently Engaged in Pastoral Service." In this appendix are listed the names of ordained men who, under the rule, are not carried on the Clergy Roster, but who are eligible for calls and for re-entry to the Roster as soon as they accept calls.

That is what the Church has decided—nothing new; that is what we have operated under all the years of our existence, except that rules which are not formulated carefully are often disregarded. That was sometimes the case in years past.

What we need to keep clear is our understandi the nature of the ministry. It is an *office,* not an o By this we mean that ordination does not convey sp grace whereby a man is for the rest of his life set as the member of an order, a priesthood. There Churches (for example, the Roman Catholic) w make of the ministry an order, a priesthood. Su person cannot, actually, "demit his ministry"; presumably, can he be unfrocked (although we ar quite sure as to the latter). He may be unfaithfu may be apostate, in which case, of course, he is not mitted to exercise the functions of the priesthood. once ordained, always ordained.

The Lutheran view of the ministry is not tha man who feels an inner call to the ministry pre himself to enter upon that office. But it is onl virtue of a specific call that he may be ordained. call must be from a congregation, or from the Ch acting on behalf of all the congregations. If Congreg X calls Theological Candidate Y to be its pastor, ordained upon that call. If the Board of Foreign sions calls Theological Candidate Z to become a sionary in Japan, the Church, acting for all the co gations, ordains him.

It will be noted from the above that it is the ter of *call* which is all-important. The candida not ordained to an *order,* he is ordained to an o the office of the ministry, to serve under a stipu call. So long as he serves a parish, mission, or instit recognized by the Church, he is fulfilling the offi the ministry.

It follows that the minister ceases to be a mi in the strict sense of the word when he ceases t under call (except in case he retires because of a disability). It is quite obvious that a man who e let us say, a business not connected with the Chur no longer exercising the functions of the office o ministry. Since the Clergy Roster is a list of the min of the Church, of course his name no longer ap there. That should be perfectly obvious. The App does, however, make it possible for the person's to be kept "current," so that the Church knows a man who, for good reason, is for the time being serving as a minister, is eligible for call and wi re-instated on the Clergy Roster the moment he ac such a call.

Is there anything shameful, any reflection upon individual, if his name no longer appears on the C

er? To be sure, there are times (very, very few, k God) when a person is unfrocked for conduct compatible with the office of the ministry, or for teaching. But, please understand, it is not those cases which concern us here.

here is nothing shameful about a person demitting ministry in order to enter other pursuits. That is tly a matter between the individual and his God. e believe as firmly as we say we do in "the priest- d of all believers," we must also believe that a on who demits his ministry to enter another occupa- is doing so in answer to what he believes is the r call of God.

/e have a number of instances in mind. One of our st younger men was threatened with a progressive sical handicap which seemed to indicate that his ulness in a parish was at an end. He found secular loyment in a Christian institution. Since it was lar employment, he was no longer called upon to cise the office of the ministry—and his name no ger appears on the Clergy Roster. Nothing shameful ut that, is there? Furthermore, his name appears he Appendix. Suppose he again becomes able to ex- se the functions of the office of a parish pastor. soon as he accepts a call, his name is removed from Appendix and is replaced on the Clergy Roster. It s simple as that.

s we remarked at the outset, we believe that it is e that this matter is made clear. We do know that e has been heartache occasioned by a misunder- ding of the whole matter. There should be none.

## vo Editorial "Perennials"

his time we'll lump them together—two of the peren- problems of an editor, totally unrelated, which seem need air about once a year.

irst is the matter of *Announcements.* Now, just en the steady stream of announcements of fall con- tions of all sorts has become a mere trickle, is a d time to remind our readers—especially those who charged with sending in announcements of con- tions—that we are operating on a magazine schedule, a newspaper schedule. That means that we must e time if we are to get such announcements into issue which is dated in advance of the meeting an- nced. Since such meetings are invariably scheduled ahead, it should be possible to have the announce- nts in our office at least *three weeks* ahead of the issue which they must appear. If an announcement of h a convention was mailed to us and did not appear, sender may be almost completely certain that it not reach us in time.

he second matter is *Unsigned Letters.* We wonder how many times we have urged our readers never to send us letters which do not bear a signature. We are not concerned here about the scurrilous letters which reveal the writer's cowardice; someway, there are a few people in any million who find it necessary to vent their spleen through so-called "anonymous letters." Those do not concern us at the moment; the office is equipped with five wastebaskets. What *does* concern us is some of the fine, thought-provoking letters which we would so like to answer and possibly publish, but which come unsigned. Of course no editor can use an unsigned letter, nor can he answer it. So, helplessly and with a feeling of frustration, he consigns it to one of the five "Files 13." Please sign your letters; we assure you that you may depend upon our discretion!

## The Cross in Minnesota

We note that the cross-surmounted steeple is being retained in Minnesota's "centennial emblem." Thus is brought to a close a tempest in a teapot which was about as needlessly brewed as any we have come across.

The point is that in 1958 the State of Minnesota will be a hundred years old. That calls for celebration, and the "emblem," which will be very extensively used, has to do with the celebration. Therefore it must symbolize the development of the state. The artist understandably included in the design a church steeple and surmounted it with a cross. No one who knows anything at all about the history of the state can question that the steeple belongs in the emblem; that is plain history. The Christian Churches have played, and continue to play, a tremendous part in the life and development of Minnesota. If the emblem is to be representative, the Church could no more be left out than could the flour mills. And if the steeple is symbolic of the Christian Church, of course it should be surmounted by a cross; the steeple symbolizes the Christian Church, and the cross belongs on the steeple.

Through the months of discussion, we were not able to determine how concerted the opposition was. Our impression is that it would have amounted to only a minor ripple had not the winds of foolish zeal blown on it to raise it to the proportions of a small wavelet. And people love something controversial.

Anyway, it is settled now, and the centenary emblem will acknowledge Minnesota's debt to the Christian Church. Has the wall of "separation of Church and State" been thereby breeched? Nonsense! By that token, we might as well require that *all* references to religion be deleted from history. The simple truth is that no more powerful force than the Church has gone into building up the State of Minnesota, and it is only common sense that this fact should be symbolized by the cross-surmounted steeple.

# Christmas Mail for Missionaries . . .

Christmas mail for your missionaries must be mailed soon to reach them before Christmas. There is nothing as heart-warming for a missionary as a good pile of Christmas mail from friends at home. If you send cards don't just sign your name. Why not write a personal note? It means so much more.

Here is an approximate time schedule for mailing and the addresses of your missionaries on the field. Airmail postage to all of these countries is 25c per half ounce, except to Colombia which is 10c per half ounce and to France which is 15c per half ounce.

*Regular mail:* 8c per ounce to all countries, 4c per each additional oz.

*Parcel Post:* Inquire at your postoffice. Parcel post packages must be well packed, plainly addressed, marked "gift, not for resale," and should not exceed 11 pounds weight.

We would recommend periodicals of various types for missionaries as very acceptable Christmas greetings.

| To: | Airmail | First Class Regular Mail | Parcel Post |
|---|---|---|---|
| Formosa (Taiwan) | 6 days | 45 days | 45 days |
| Hong Kong | 6 days | 40 days | 40 days |
| Japan | 5 days | 30 days | 30 days |
| Colombia | 4 days | 15 days | 25 days |
| Madagascar | 10 days | 40 days | 60 days |
| South Africa | 7 days | 35 days | 40 days |
| Sudan | 6 days | 30 days | 35 days |
| Tanganyika | 7 days | 35 days | 40 days |
| Indonesia | 10 days | 40 days | 60 days |

### China—Formosa

Bly, Rev. and Mrs. H. W., 1536 Fulham, St. Paul 8, Minn.

Bly, Miss Marjorie, 211 N. Lincoln, Northfield, Minn.

Efteland, Dr. and Mrs. Myles, 481 Sherman Parkway, New Haven, Conn.

Helland, Rev. and Mrs. Erling, 19 Yen Ping Street, Keelung, Taiwan

Jones, Miss Clara, Erskine, Minnesota

Lee, Rev. and Mrs. Donald, 304 7 Lane 1, Sheng Li Road, Tainan, Taiwan

Lundby, Rev. and Mrs. Gerald, No. 29 Ling Chung Road, Kaohsiung, Taiwan

Savage, Rev. and Mrs. Everett W., 28 Morse Ave., West Haven 16, Conn.

Skepstad, Miss Faith, Morrison Academy, Box 90, Taichung, Taiwan

Wogstad, Rev. and Mrs. Marlin, 110-2 Chao Chow Street, Taipei, Taiwan

### China—Hong Kong

Anderson, Rev. and Mrs. Palmer, No. 6 Dianthus Road 1-A Kowloon, Hongkong

Eid, Rev. and Mrs. Luthard, Box 20, Shatin, Kowloon, Hongkong

Fosmark, Miss Aagoth, 97 Fuh Lo Tsun Rd., Kowloon, Hongkong

Landahl, Miss Lillian, 7 Pentland St.-1st Floor, Kowloon, Hongkong

Martinson, Miss Cora, 2425 Como Avenue, St. Paul 8, Minn.

Martinson, Rev. and Mrs. Harold, Tao Fong Shan, Shatin, Hongkong

Peterson, Miss Clara, 7 Pentland St.,-1st Floor, Kowloon, Hongkong

Skinsnes, Dr. and Mrs. Olaf, Department of Pathology, University of Hongkong, Hongkong

### Colombia, South America

Bergh, Miss Joyce, Apartado Aereo 4980, Bogota, Colombia, South America

Danielson, Miss Helen (UELC), Apartado Aereo 4980, Bogota, Colombia, South America

Heerde, Miss Elizabeth, El Cocuy, Boyaca, Colombia, South America

Morck, Rev. and Mrs. A. C. (UELC) Apartado Aereo 4980, Bogota, Colombia, South America

Nerlien, Miss Belva, R. 1, Box 115, Amherst Jct., Wis.

Olson, Rev. and Mrs. Harold, Apartado Aereo 4980, Bogota, Colombia, South America

Ostrom, Rev. and Mrs. Gerhard, El Cocuy, Boyaca, Colombia, South America

Quanrud, Rev. Olger, Apartado Aereo Bogota, Colombia, South America

Torkelson, Miss Valborg, El Cocuy, Colombia, South America

*Note above addresses are for air mail. lar Mail: Apartado Nacional 29-16,

### Tanganyika—(Working under L.

Boomhower, Miss Ruth, P. O. Soni, B Hospital, Tanganyika Territory, East

Erickson, Miss Harriet, Nkoaranga H P. O. Usa River, Tanganyika Territor Africa

Evenson, Rev. and Mrs. Walter, Luth. Bungu, Rlwy. Makuyuni, Private Bag Tanga, Tanganyika, East Africa

Hetle, Miss Oline, 9002 Pacific Ave., T Washington

Johnson, Miss Marion, Lwandai Girls' P. O. Lushoto, Tanganyika, East Afr

Johnson, Rev. and Mrs. Robert, Bo Arusha, Tanganyika, East Africa

Knutson, Miss Ruth, Mlalo, P. O. L Tanganyika Territory, East Africa

McLarty, Miss Janet, Lutheran Missio 329, Moshi, Tanganyika, East Africa

Simonson, Rev. and Mrs. J. David, M T. T. Center, Private Bag, Moshi, T yika, East Africa

ith, Rev. and Mrs. Wm., Nkoranga Luth. Mission, P. O. Usa River, Box 9, Tanganyika, East Africa

## pan

modt, Rev. and Mrs. Conrad, No. 3, Ho 19, Mukaigaoka, Yayoicho, Bunkyo-Ku, Tokyo, Japan

sland, Rev. and Mrs. Harold, 17, 1 Kajima Cho, Fuji City, Shizuoka Ken, Japan

nderson, Miss Wanda, 38-1 Chome, Saginomiya, Minami Ku, Nagoya, Japan

nold, Rev. and Mrs. Paul, 56 Higashi Takasu Michi, Kariya, Kariya Shi, Aichi Ken, Japan

nnallie, Miss Dorothy, 21 Maruyama Cho, Bunkyo Ku, Tokyo, Japan

wman, Rev. and Mrs. John, 205 Yoshihama, Yugawara Machi, Kanagawa Ken, Japan

yum, Miss Bernice, 183 Otowa Cho, Shizuoka City, Japan

vidson, Rev. and Mrs. Lewis, 2417 Como Avenue, St. Paul 8, Minn.

mon, Rev. and Mrs. Harold, 347 Sumiyoshi Cho, Kamikanuki, Numazu City, Shizuoka Ken, Japan

gre, Rev. and Mrs. Ivan B., 331 Eifuku Cho, Suginami Ku, Tokyo, Japan

lbertson, Rev. and Mrs. Gaylen, 78, 2 Chome, Torisu Cho, Minami Ku, Nagoya, Japan

ulick, Miss Anna D., c/o Addison Gulick, 93 Concord Ave. Suit 62, Cambridge 38, Mass.

ansen, Rev. and Mrs. Olaf, 921-2 Chome, Saginomiya, Nakano Ku, Tokyo, Japan

anson, Miss Marian, Kindred, N. D.

erbst, Miss Ruth, 6-2 Chome Itabashi Machi, Itabashi Ku, Tokyo, Japan

omerstad, Rev. and Mrs. John, 2359-Buford St., St. Paul 8, Minn.

yland, Rev. and Mrs. Philip, 432 Furusho, Shizuoka City, Shizuoka Ken, Japan

gulsrud, Rev. and Mrs. Lars, 222 Kamiikegawa Cho, Hamamatsu City, Shizuoka Ken, Japan

hnsrud, Rev. and Mrs. Leroy, 222 Otowa Cho, Shizuoka City, Japan

lemesrud, Rev. and Mrs. Stanley, 1-356 Nagori Cho, Hamamatsu City, Shizuoka Ken, Japan

huttio, Rev. and Mrs. Philip, 2 Aza Shokoji Yama, Handa Shi, Aichi Ken, Japan

Mitchell, Miss Anna Marie, Fenton, Iowa

elson, Miss Grace, 377 Sumiyoshi Cho, Kamikanuki, Numazu City, Shizuoka Ken, Japan

Nelson, Rev. and Mrs. Richard, 18 Mukaiyama Daicho, Toyohashi City, Aichi Ken, Japan

Neuman, Rev. and Mrs. Norman, 1984 Otsu Dori, Shimada City, Shizuoka Ken, Japan

lson, Rev. and Mrs. Norman, 2419 Como Avenue, St. Paul 8, Minn.

edersen, Rev. and Mrs. Eric, 21 Maruyama Cho, Bunkyo, Ku, Tokyo, Japan

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Robertsdahl, Miss Lenore, 38, 1 Chome, Torisu Cho, Minami Ku, Nagoya

alter, Miss Bessie, 6-2 Chome, Itabashi Machi, Itabashi Ku, Tokyo, Japan

anoden, Rev. and Mrs. Russell, 66 Hayashi Cho, Bunkyo, Ku, Tokyo, Japan

orenson, Rev. and Mrs. Morris, 21 Maruyama Cho, Bunkyo, Ku, Tokyo, Japan

Stolee, Miss Alice, Christian Academy in Japan, 30 Ocheai, Kurume-Mura, Kitatama-Gun, Tokyo, Japan

Swendseid, Rev. and Mrs. Douglas, 35 Komagome, Hayashi Cho, Bunkyo Ku, Tokyo, Japan

Tang, Rev. and Mrs. O. Gordon, 139 Higashi Tamagawa-Cho, Setagaya-Ku, Tokyo, Japan

Tuff, Miss Evelyn, 377 Sumiyoshi Cho, Kamakanuki, Numazu City, Shizuoka Ken, Japan

Unseth, Rev. and Mrs. Einar, 3-46 Shiotsu, Yaizu City, Shizuoka Ken, Japan

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Vinge, Rev. and Mrs. Daniel, c/o Foreign Missions, 422 S. Fifth St., Minneapolis 15, Minn.

Vorland, Rev. and Mrs. Gerhard, 99 Kuzukawa Cho, Kakegawa City, Shizuoka Ken, Japan

Wang, Miss E. Jean, 183 Otowa Cho, Shizuoka, City, Shizuoka Ken, Japan

## Madagascar

Anderson, Miss Lila, Mission Lutherienne, Ambovombe, Madagascar

Bolstad, Dr. and Mrs. Ralph, Fort Dauphin, Madagascar

Borge, Dr. and Mrs. Alf, Fort Dauphin, Madagascar

Braaten, Rev. and Mrs. Arndt, Fort Dauphin, Madagascar

Braaten, Rev. and Mrs. T. F., 112 Orchard, Northfield, Minn.

Carlson, Rev. and Mrs. Oliver, Fort Dauphin, Madagascar

Chaffin, Miss Clara, Fort Dauphin, Madagascar

Cota, Miss Patricia, Fort Dauphin, Madagascar

Ellingson, Rev. and Mrs. Hiram, 1544 Fulham St., St. Paul, Minn.

England, Miss Agnes, Fort Dauphin, Madagascar

Erdelt, Miss Doris, 156 rue de Longchamp, Paris 16e, France

Gjernes, Sr. Anna, 2236 W. Haddon Ave., Chicago 22, Ill.

Hallanger, Rev. and Mrs. F. S., 2175 Hendon Ave., St. Paul 8, Minn.

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Hennum, Miss Gunda, Tsihombe, Madagascar

Hofstad, Rev. and Mrs. O. L., 1329 Keston St., St. Paul 8, Minn.

Jacobson, Rev. and Mrs. Arvild, Fort Dauphin, Madagascar

Jacobsen, Rev. and Mrs. Leonard, Mission Lutherienne, Ambovombe, Madagascar

Johnson, Rev. and Mrs. C. Russell, Ivory, Fianarantsoa, Madagascar

Johnson, Miss Eleanor, R. R. 3, Ellsworth, Wis.

Johnson, Rev. and Mrs. Laurel, B. P. 538, Tananarive, Madagascar

Knutson, Miss Judith, Fort Dauphin, Madagascar

Knutson, Rev. and Mrs. Merle, Fort Dauphin, Madagascar

Lange, Mrs. Hilda, 16 Rue Ampere, Cachan, Seine, France

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Lellelid, Rev. and Mrs. Leo, Fort Dauphin, Madagascar

Leppert, Miss Inez, Mission Luthérienne, Fort Dauphin, Madagascar

Lewis, Miss Viola, Fort Dauphin, Madagascar

Lovaas, Miss Constance, Fort Dauphin, Madagascar

Lovaas, Miss Evelyn, Ambovombe, Madagascar

Martenson, Mr. and Mrs. Donald, Fort Dauphin, Madagascar

Mehl, Rev. and Mrs. John, Fort Dauphin, Madagascar

Midthun, Mr. and Mrs. Ernest, Fort Dauphin, Madagascar

Norlie, Rev. and Mrs. K. L. Beloha, Madagascar

Nybroten, Miss Magnhild, Fort Dauphin, Madagascar

Olson, Rev. and Mrs. Duane, Fort Dauphin, Madagascar

Olson, Miss Laura, Fort Dauphin, Madagascar

Peterson, Sr. Laura, Tsivory, Madagascar

Roisen, Rev. and Mrs. Kermit, Isoraka, Tananarive, Madagascar

Rorstad, Miss Bertha, Mission Lutherienne, Fort Dauphin, Madagascar

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Ruud, Rev. and Mrs. Gordon, Mission Lutherienne, Fort Dauphin, Madagascar

Sivesind, Miss Lyla, Canton, S. D.

Smith, Sr. Alene, Fort Dauphin, Madagascar

Stevenson, Miss Mayme, Fort Dauphin, Madagascar

Stolee, Rev. and Mrs. P. B., Ambovombe, Madagascar

Torvik, Rev. and Mrs. Olav, Fort Dauphin, Madagascar

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Ulrich, Rev. and Mrs. Carl, 20 Rue Ampere, Cachan, Seine, France

Walters, Rev. and Mrs. Orville, Fort Dauphin, Madagascar

## South Africa

Astrup, Rev. and Mrs. Hjalmar, 20 Disa Ave., Virginia, Orange Free State, Union of S. Africa

Eide, Miss Emma, Kwa Mondi Mission Station, Via Eshowe, Zululand, Union of S. Africa

Ellertson, Rev. Carroll, 72 Oceanway, Durban North, Durban, Natal, Union of South Africa

Evenson, Rev. and Mrs. Leland, 2423 Como Avenue, St. Paul 8, Minn.

Farup, Rev. and Mrs. J. E., P. O. Rorke's Drift, Natal, Union of South Africa

Formo, Mr. and Mrs. Lowell, Ntunjambili, via Kranskop, Natal, Union of South Africa

Froiland, Miss Laila, Hlabisa Mission, P. O. Hlabisa, Zululand, Union of South Africa

Guttormson, Miss Olga, Hlabisa Mission, P. O. Hlabisa, Zululand, Union of South Africa

Guttormson, Miss Pearl, Hlabisa, Zululand, Union of South Africa

Hall, Dr. and Mrs. Arthur, Hlabisa Mission Station, Hlabisa, Zululand, Union of South Africa

Haugebak, Miss Millicent, Luwamba Mission Station, P. O. Heatonville, Zululand, Union of South Africa

(Continued on page 1079)

"Go forth, then, for the Master, with
prayer that as you witness for Him,
will come to those you visit and to

# Go Forth

*Above, the Rev. J. L. Ranum performs the service of consecration. Below, on Stewardship Sunday, the congregation served lunch in the church basement for their teams of visitors.*

Our Proposal for the Coming Year
Our World Mission 2,500
Our Pastoral Ministry 10,423
Our Church Home 12,780
Our Worship & Service 3,250
TOTAL 28,953

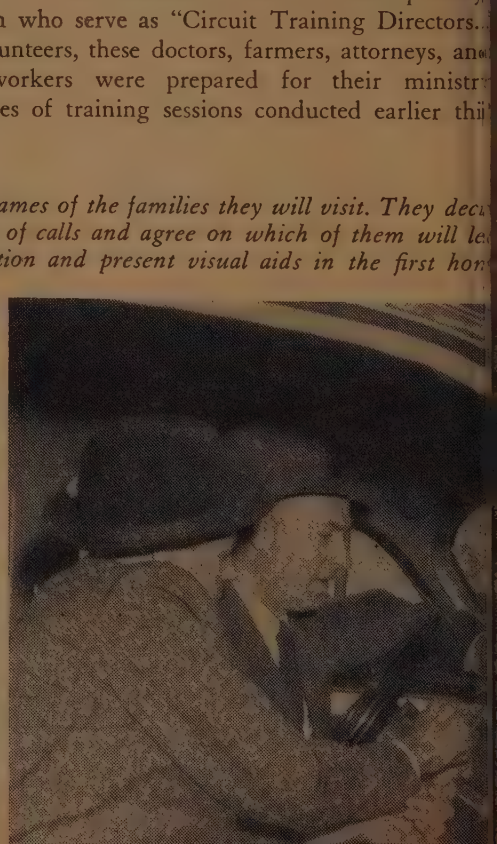
The Every Member Visit, or EMV, this month is utilizing 75,000 laymen of the ELC in a planned program of stewardship enlistment. Two by two, like the early apostles, these dedicated laymen are calling in the homes of fellow-members to receive commitments for the support of Christ's Church during the coming year.

Among the 850 ELC congregations taking part in EMV this year is Shepherd of the Hills Lutheran Church, Hopkins, Minn., a home mission begun in 1955, which is using EMV for the third successive year.

Why is EMV successful? In the words of Kal Makela, Shepherd of the Hills' EMV chairman in 1956, "The EMV emphasizes spiritual values, and therein lies its greatest strength." Last year the congregation boosted its budget through EMV by 61%, from $18,000 to over $29,000, with an average pledge of $3.80 per week per family.

EMV's unique success as a fund-raising program is due in large measure to the dedicated services of 190 specially trained laymen who serve as "Circuit Training Directors." As unpaid volunteers, these doctors, farmers, attorneys, and white collar workers were prepared for their ministry through a series of training sessions conducted earlier this

*Marv Gulsrud and Bob Odden (at right) select stewardship commitment cards to be presented to each member family during the afternoon's visits. In the car, Bob and Marv check over names of the families they will visit. They decide on the order of calls and agree on which of them will lead the conversation and present visual aids in the first home.*



Photos by James Ryberg

*Ringing their first doorbell, Marv and Bob are confident that what they are doing is an important service to Christ and His Church.*

*home of Mr. and Mrs. R. J. Helgerud, Bob and Marv the proposed program. They say, "We are not here*

*to tell anyone what to pledge. However, we can counsel with you as to what the Lord has said about giving."*

by counselors from the ELC's Stewardship Department. st month these directors conducted 115 simultaneous or" meetings throughout the Church, passing their ow-how" on to representatives from local congrega-s. (In the past two years EMV has reached 338,000 per- with the Church's stewardship message—half the con- ed membership of the ELC—in over 1,000 local congre- ns.)

sults? *Increased giving* for the support of local congre- ns and for the world-wide ministry of the ELC; *in- ed interest* in church work and activities on the part of bers; and *increased attendance* at worship services.

*r series of calls completed, Bob and Marv turn in their ts of pledges received to EMV Visits chairman John y (left) and general chairman Kal Makela. Makela was eapolis Circuit training director for the 1957 EMV.*

# Buried Treasures

Alette Schilli

It was a great thrill just to be present at the closing session of the Lutheran World Assembly in Minneapolis this summer! Most of us will probably never again in this life have a chance to stand together with fellow Christians from all over the world to confess our faith and sing His praises. It is something we shall never forget.

One overwhelming impression remains with me. Regardless of how weak and insignificant each of us is in his own strength, what power there would be if all Christians worked together in God's strength! In His strength, Bishop Ordass was able to stand against the Communists. In His strength, fellow Lutherans in South America are withstanding persecution. In His strength, what power we ought to have in this land of religious freedom!

I came away knowing that we do have the power available for living in this atomic age if each of us would unearth the gifts and talents God has given us and use them according to His purpose. Instead, most of us have drifted into a cobweb of committees and causes without ever asking, "Lord, what would You have *me* do?" As a result, the world's richest treasure remains buried—the hidden gifts and talents of Christians everywhere.

When searching for hidden talents, it seems we always start in the neighbor's back yard. "She has such a lovely voice—I don't see why she doesn't sing in the choir," or "Mrs. Blank has a lot more time than I do," are common replies. It is so easy to see the abilities and gifts of others and deplore the fact they do not use them as we think they should.

But how about searching our own back yard? Perhaps the main reason we do not recognize our own hidden treasure is the fact we compare it to those who have many gifts and ours seems so insignificant in comparison. But from the parable of the talents (Luke 19:11-26), we learn that even if only a little has been entrusted to us, God wants us to make use of it.

What are some of these precious God-given gifts that lie rusting from disuse? Most important of these is the gift of *love*. It is the gift parents of today need to use most of all. Some seem to have received a more liberal portion of it than others but, like every other gift, if what we have is used generously, it will grow. Many who do not have children of their own have used this gift by providing foster homes.

Another is the gift of *compassion*. Some people seem to have the natural ability to say just the right words of sympathy or encouragement whenever anyone needs it. They visit the sick and the aged. At other times they will just listen—they're someone with whom you can talk over your troubles.

There are also gifts of teaching, speaking, being patient, getting along with others, extending hospitality, organizing, keeping records, and many others that you can find if you will let the Holy Spirit help you look for them.

"I used to do a lot of work—in the Ladies Aid and for others, but I'm not able to be about much now don't feel that I'm good for anyth anymore," is a common compl among shut-ins. An aunt whom I lo to visit often felt that way. Yet w a joy it was to visit her! She alw had a word of encouragement everyone.

### *The Little Things*

Little things can mean so m We have a neighbor across the st who stays home much of the time cause of her husband's heart co tion. Somehow Clara's cooky jar n gets empty! Needless to say, the dren of the neighborhood all love —as do their mothers. I don't bel people whose children have grown left home realize how important are these days when families are tered far and wide. Many chil nowadays can visit Grandpa Grandma only occasionally; how derful it is to have understan neighbors like Clara!

Christians everywhere have an gift which, if they would but us could revolutionize the world. I

**For a great many women, their first duty is the physical and spir care of their families.**

the gift of *prayer*. There is a book on the subject by Laubach, called "Prayer —The Mightiest Force in the World— Thoughts for an Atomic Age." How many of us underestimate the power of our prayers!

I had a very pleasant experience a few years ago when, serving as local WMF president, I asked one of our ladies if she would continue as department secretary. She answered confidently, "No, I'm sorry, my eyes are so bad that I will be unable to do that job any longer, but there is one thing I can still do—I can pray." She didn't say "I can't do anything"; she said, "I can pray!"

I believe that many shut-ins are doing more effective work in the Lord's kingdom through their prayers than those of us who are so very busy and get ourselves involved in too many inconsequential affairs. For anyone who wishes to learn to pray more effectively, there is excellent help in Hallesby's book, "Prayer."

Each of us has received at least ne of these gifts in greater or smaller measure. But what would the Lord have us do with them?

For a great many women, their first duty is plain—physical and spiritual care of their families. In these days of high living costs and great opportunities for working outside the home, it becomes a problem for women whether or not to take outside employment. Each person must seek God's will for her individual case, for much depends upon the nature of the work and whether competent care can be secured for the children.

It is important to remember that we have God's promise that He will provide for all our needs when we do His will.

Your stewardship involves stewardship of your body, your mind, your talents, your time, your possessions—of all that you are. It might be profitable for many a circle or discussion group to study "Adventures in Christian Stewardship" by R. C. Rein.

When we practice Christian stewardship, we learn an entirely new arithmetic—God's arithmetic. As a former pastor often quoted, "When we subtract, He adds; when we divide, He multiplies."

## Christmas Mail for Missionaries

(Cont. from page 1075)

Hestenes, Dr. and Mrs. Erling G., Hlabisa Mission Hospital, Hlabisa, Zululand, Union of South Africa

Homdrom, Rev. and Mrs. Theo., 1538 Fulham, St. Paul 8, Minn.

Kjome, Miss June, Hlabisa, Mission Station, Hlabisa, Zululand, Union of South Africa

Knapcik, Miss Mildred, 2324 N. Kenneth, Chicago 39, Ill.

Knutson, Rev. and Mrs. James, Hlabisa Mission Station, Hlabisa, Zululand, Union of South Africa

Lislerud, Rev. and Mrs. Gunnar, Sophus Aars Veg 12, Grefsen, Oslo, Norway

Lohne, Miss Ruth, P. O. Ntumeni, Via Eshowe, Zululand, Union of South Africa

Lovas, Miss Ruth, c/o Chester Lovas, 4422-30th Ave. S., Seattle 99, Washington

Nelson, Miss Doris, Ntunjambili, Natal, Union of South Africa

Nelson, Rev. and Mrs. Herbert, Ntunjambili Mission, Kranskop, Natal, Union of South Africa

Otte, Rev. and Mrs. C. N. H., P. O. Ntumeni, Zululand, Union of South Africa

Otte, Rev. and Mrs. J. N., Luwamba Mission Station, P. O. Heatonville, Zululand, Union of South Africa

Overvold, Mr. and Mrs. Alex, Velva, N. D.

Pederson, Miss Martha, L., 128 Main St., Eshowe, Zululand, Union of South Africa

Peterson, Miss Ruth, Hlabisa Mission Hospital, Hlabisa, Zululand, Union of South Africa

Reinertsen, Rev. and Mrs. L. E., 10 Church St., Doorn, Welkom, O.F.S., Union of South Africa

Rindahl, Rev. and Mrs. W. O., Zulu Lutheran High School, Eshowe, Natal, Union of S. Africa

Smaariset, Miss Anna, Ntunjambili, Natal, Union of South Africa

Solvik, Sr. Petrine, c/o Miss Dons, Pilestredet 83, Oslo, Norway

### Sudan

Anderson, Rev. and Mrs. Arthur, Meiganga via Doula, French Cameroun, W. Africa

Braaten, Mr. and Mrs. F. Martin, Meiganga via Douala, French Cameroun, W. Africa

Bredfeldt, Rev. and Mrs. Jack, Baboua, via Bouar, Oubangui-Chari, French Equatorial Africa

Burton, Miss Laura, Meiganga via Douala, French Cameroun, W. Africa

Christiansen, Miss Ruth, Meiganga via Douala, French Cameroun, W. Africa

Eastwold, Dr. and Mrs. Conrad E., 118 Orchard, Northfield, Minn.

Ellingboe, Rev. and Mrs. R. Theo., Tchollire par Garoua, French Cameroun, W. Africa

Flaten, Rev. and Mrs. Donald, Poli via Garoua, French Cameroun, W. Africa

Gilman, Rev. and Mrs. Richard, Betare-Oya, via Douala, French Cameroun, W. Africa

Haugen, Miss Lorraine, 10 Rue Henri Kleynoff, Gentilly, Seine, France.

Jergenson, Rev. and Mrs. Conrad, Baboua, via Bouar, Oubangui-Chari, French Equatorial Africa

Johnson, Miss Corinne, Meiganga via Douala, French Cameroun, W. Africa

Johnson, Mr. and Mrs. Ernest, Tchollire par Garoua, French Cameroun, W. Africa

Johnson, Mr. and Mrs. Reubin, 1322 S. 6th St., Moorhead, Minn.

Jolson, Miss Evelyn, Baboua via Bouar, Oubangui-Chari, French Equatorial Africa

Kallas, Rev. and Mrs. James, 3 Grand Rue, Croissy-Sur-Seine, France

Knudsen, Miss Irene, Baboua via Bouar, Oubangui-Chari, French Equatorial Africa

Larsen, Mr. and Mrs. Sigurd, Meiganga via Douala, French Cameroun, W. Africa

Larson, Miss Pearl, 2425 Como Ave., St. Paul 8, Minn.

Lewis, Miss Doris, Meiganga via Douala, French Cameroun, W. Africa

Madsager, Dr. and Mrs. Robert L., L'Hospital des Missions Protestantes, Boite Postale No. 6, Ngaoundere, French Cameroun, West Africa

Martenson, Rev. and Mrs. Robert, Poli, via Garoua, French Cameroun, W. Africa

Mathre, Rev. and Mrs. Raymond, Poli via Garoua, French Cameroun, W. Africa

Michelson, Mr. and Mrs. Clifford, Meiganga, via Douala, French Cameroun, W. Africa

Mundfrom, Miss Marie, Meiganga, via Douala, French Cameroun, W. Africa

Myklejord, Mr. and Mrs. Selmer, Betare-Oya, via Douala, French Cameroun, W. Africa

Noss, Miss Myrtle, L'Hospital des Missions Protestantes, Ngaoundere, French Cameroun, W. Africa

Noss, Mr. and Mrs. Oscar, Meiganga, via Douala, French Cameroun, W. Africa

Nostbakken, Miss Madel, Meiganga, via Douala, French Cameroun, W. Africa

Nostbakken, Rev. and Mrs. Paul, Meiganga, via Douala, French Cameroun, W. Africa

Okland, Rev. and Mrs. Andrew, Meiganga via Douala, French Cameroun, W. Africa

Pedersen, Miss Magda, American Mission, Meiganga, via Douala, French Cameroun, W. Africa

Sand, Rev. and Mrs. Lloyd, Poli par Garoua, French Cameroun, W. Africa

Smith, Rev. and Mrs. Lloyd H., Meiganga, via Douala, French Cameroun, W. Africa

Sterner, Miss Frances, Meiganga, via Douala, French Cameroun, W. Africa

Stovner, Miss Harriet, Meiganga via Douala, French Cameroun, W. Africa

Swiggum, Miss Doris, Meiganga via Douala, French Cameroun, W. Africa

Trobisch, Rev. and Mrs. Walter, I.M.E. Libamba, Par Makak, French Cameroun, W. Africa

Trygstad, Mrs. Alida, 2109 Minneapolis Ave., Minneapolis, Minn.

Watne, Rev. and Mrs. John, Baboua, par Bouar, Oubangui-Chari, French Equatorial Africa

# For the Family Altar

J. R. Hestene

## TOWARD THE TWENTY-THIRD SUNDAY AFTER TRINITY

**The Epistle: I Timothy 2:1-6**

**The Gospel: Mark 12:41-4**

### Monday, November 18
### WAITING

**Read Philippians 3:17-21**

*But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ.*

Waiting seems to be a strange name to give to this business of being a follower of Christ. But that is an appropriate way of describing it. For in a very real sense Christians are waiting for the coming of the best.

Unlike those who know not Christ, nor anything at all about the treasures of the Kingdom, the Christian realizes that all he sees and touches here is passing. It is part of the dust of the present time. Anything that is "present" is not to be compared with that which is eternal.

That is why the Christian is waiting. Another word we can use is "temporizing." That means marking time at present because the important part is on the way.

It is the great hope of God's own that when Christ shall come again He will change the lowly body of His saints so that they will be like His glorious body.

Wait patiently, hopefully, watchfully!

✚

### Tuesday, November 19
### WORD TWISTING

**Read Matthew 22:15-22**

*Then the Pharisees went and took counsel how to entangle him in his talk.*

There is something startling about the opening sentence of this story of the question of taxes. It is a description of the hearts of people who do not wish to understand. It is made very plain that these men had no intention of going to hear what life-giving words Jesus would say. They had another idea in mind; a bad idea. Their only thought was to "entangle him in his talk."

Why do people want to do that with the Word of God? Why don't they take Jesus at His word? Why are men so hard of heart that they will scheme even against the Savior?

Though it is tried even to this day, to the cost of souls and the hindrance of the cause of Christ, God stands ready to keep the truth of His Word. Those who twist the truth to serve their own ends only destroy themselves.

Let us pray God to open our eyes and hearts so that we shall accept the Word.

✚

### Wednesday, November 20
### PRAY FOR OTHERS

**Read I Timothy 2:1-6**

*First of all, then, I urge that sup plications, prayers, intercessions, an thanksgivings be made for all men.*

Prayer is a power that must not b kept for selfish purposes. And we a using it selfishly if we pray only fo ourselves or those nearest to us. We can not overwork Paul's use of the expressio "First of all," but we can give impo tance to the work that prayer can do i behalf of others.

There are many persons who have wh they call "prayer lists." Often people sa to one another, "Pray for me." Mission aries in far-away places are lifted an buoyed up by the fact that there a Christians praying for them. Prayer fo others has real meaning and is urge upon us as one of the activities that shou have a share in our lives.

If you do not have a prayer list, mak one now. Pray for your own. Pray fo the pastor, for the church, for those wh work for the church. Pray for the leade in the community and in the nation, an ask for God's help for all people.

✚

### Thursday, November 21
### HOW DO YOU MANAGE?

**Read Luke 16:10-17**

*"He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much."*

When Jesus said this He was talking about our stewardship. Stewardship is the name for the managing we do; how we take care of that which God has given us. Jesus talked about faithfulness and honesty. If you are faithful, if that is a characteristic you have, then faithfulness follows all the way through. If, on the other hand, you are dishonest in little things you are also dishonest in bigger things. Characteristics have a way of following all the way through.

Managing applies to all of life. So often we think that stewardship means no more than giving money to church. That is only part of it. How you treat the members of your family, how you behave, how you treat your body, how you make friends, are also a part of this managing. Stewardship is just another name for being aware, deeply aware of God.

✚

### Friday, November 22
### GOOD SUBJECTS

**Read Romans 13:1-7**

*Let every person be subject to the governing authorities.*

In our land we do not find ourselves in a position where we feel that we should question the suggestion of Paul when he says that we should be obedient to the authorities. For we live in a democracy and the laws and regulations are made by the people and for the good of all the people. If we were under a dictatorship we would, as Christians, be tempted, perhaps, to argue with Paul. But we must remember that when Paul wrote this the government was that of pagan Rome.

As Christians we know that we have a duty to country. In a law-abiding, well-regulated society the Church has a better opportunity to prosper. We also know that certain things that the Church cannot do, and is not expected to do for the good of the people, must be done by the State.

Therefore, we pray for God's protective hand over our land, and will respect the laws and the authority over us. We will be good subjects.

✚

### Saturday, November 23
### EARTHLY DUTIES

**Read Matthew 17:24-27**

*"However, not to give offense to them go to the sea and cast a hook . . . an you will find a shekel . . . give it to the for me and for yourself."*

Jesus made it clear that even thoug you are a member of the Kingdom Heaven, you are still bound by certai obligations of earth. You have to a such things as eat, vote, pay taxes. Yo may be ever so heavenly-minded, devot to the things of God, but certain dow to-earth things make their rightful d mand.

Jesus respected the demand for the pa ment of the tax and saw that it was pa Sometimes the Church is accused of ignor ing temporal affairs, of being blind the needs of earth. When this happens t Church is wrong.

The right answer lies in a happy blen ing of the two citizenships Christia hold. We are members of the Hou hold of Faith, which is first, and we a citizens of the land, which is second. T more sincere our faith, the finer citize we are. We do not offend, we defend t land.

At EUB Convention

## Church Programs are Challenged

Stimulating ideas that any church can benefit from were put forth by speakers at the recent Dayton, Ohio convention of the Evangelical and United Brethren Church.

A city planning official told the first Evangelical United Brethren Conference on the Church and the Community that the downtown church is needed "more than ever before as an instrument of metropolitan spiritual renewal."

Addressing some 200 EUB leaders from the U.S. and Canada, William A. Ripatte said the downtown church serves three groups of people—its own members, those who work downtown but live elsewhere, and "transients and newcomers who are drawn to it by its visibility and accessibility."

In addition, the planner said, the downtown church serves as a "voice" for its denomination or its faith.

The Rev. Raleigh E. Sain, director of research and planning for the Detroit Council of Churches, challenged the churches to meet the needs of changing communities.

"The cross on the spire," he said, "needs to come down a little closer to earth—down to where the people are."

### "Inventive" Programs Needed

Churches must be "inventive in ideas" and offer vigorous programs to meet many community needs, the delegates agreed.

They spent four days discussing the role of the church in the "inner city," in suburbia, and in rural areas.

The group also agreed that churches should not compromise their position but strive to "Christianize the life and thought of the community."

As one major community service, the conference urged churches to carry on "friendship programs" to help newcomers get acquainted.

These basic ideas grew out of discussion groups. No formal "message" was adopted.

The conference heard a plea from the Rev. Joseph W. Merchant of New York that churches meet the challenge of the "new American frontier" of slum clearance and urban redevelopment.

### Run for Public Office

Mayor Henry S. Stout urged ministers to interest members of their churches in running for public office.

"There is nothing more difficult than to find the right kind of person willing to stand for political office," the mayor said.

"I believe in the separation of Church and State. But I wish the churches would see more of their members willing to assume their obligation to the community through service in municipal jobs."

He urged the 200 delegates to consider ways to recruit church members as candidates for public office.

In the keynote address the Rev. Samuel C. Weir of Dearborn, Mich., said "Churches should meet the challenge of the changing community with a Christian gospel that never changes."

Mr. Weir is president of the Detroit Council of Churches. He has been pastor of the large Littlefield Boulevard United Presbyterian Church 28 years.

"The basic need of every man is a Savior," he said. "Never by sedatives or happy pills, even if they bear a spiritual label, can this need be met."

Mr. Weir also said churches should use every resource at their command to meet changing conditions.

"A horse and buggy procedure in a mechanized age doesn't make much sense—in a church or elsewhere," he said.

The clergymen cited a variety of ways in which churches are adapting to contemporary needs. Among these are multiple worship services, audio-visual aids, marriage counseling, coffee hours, racially-integrated programs and new approaches to Sunday night services.

—RNS Photo

**INTEGRATED SCHOOL CHILDREN**—Integration of school children is no problem at Whittier Elementary in Pontiac, Mich. Shown are five white and Negro students who were honored as "outstanding citizens" for their contribution to the school and community.

HUS CHAPEL RESTORED—Bethlehem Chapel in Prague, where Jan Hus, 15th century Bohemian reformer and martyr, preached for 10 years, has been restored as a "working class shrine" by the Czech Communist Government. The chapel, built in 1391, has served as a lumber storage building and apartment house most recently.

—RNS Photo

## Evangelism Helps Methodists

Strong emphasis on evangelism has given The Methodist Church the greatest number of new members ever received in a 12-month period—more than 475,000 during the past year.

At the annual meeting of the Methodist Council of Evangelism held in Minneapolis, Bishop W. Angie Smith of Oklahoma City reported:

"These are persons who have been received into the churches on profession of faith, as well as some new Methodists received by transfer from other denominations.

"The Church has something to say and is saying it. It has a positive, progressive witness, not a negative attitude. The churches are doing better than ever before in America and that is why both the churches and Sunday schools are crowded."

Asked in an interview about the integration problems in the South Bishop Smith, who is president of the General Board of Evangelism and also president of the Methodist Council of Bishops, said:

"Irrespective of the difficulty we are now facing, the entire matter will be solved in a satisfactory manner by The Methodist Church moving gradually and by evolution rather than revolution . . .

"I have no doubt The Methodist Church will do the Christian thing about the whole matter of segregation and will come up with an answer and action of which the great company of Methodists will be proud."

## Study Ministers' Salaries

An intensive study of ministers' salaries will be conducted by the National Council of Churches with the aid of a $33,500 grant from the Rockefeller Brothers' Fund.

It will be directed by Dr. Samuel W. Blizzard, professor of Christianity and Society at Princeton Theological Seminary. The Presbyterian minister and sociologist will take a year's leave of absence from the seminary to direct the survey.

His appointment was announced in New York at a meeting of the National Council's General Board, its 250-member policy-making body.

The study, believed to be the first far-reaching, interdenominational analysis of clergymen's salaries, will be carried out in co-operation with church and lay leaders of the council's member bodies.

## A Shipload of Cheese

Three million pounds of processed cheese from Wisconsin will be shipped from Green Bay, Wis. by Lutheran World Relief for use in the school feeding program in Yugoslavia.

The cheese, all of it from U.S. Government donated surplus supplies, will be loaded as the sole cargo aboard the freighter "Sun Ingrid" on October 25. The ship, which is Norwegian owned and operated by the U.S. Navigation Co., is scheduled to sail a few days later.

A brief ceremony of dedication will be held by representatives of the material aid agency following the loading.

The cheese is bound via the St. Lawrence River route for the port of Rijeka on the Adriatic Sea, where it will be transported by railroad and truck to some 1200 distribution points throughout Yugoslavia.

## Night Club Becomes Church

The conversion of a nightclub into a place of worship and Christian fellowship has begun at Olongapo in the Philippines, according to the Rev. Robert P. Canis of the Lutheran Service Commission.

Formerly called the "white house," the building, located about one mile from the main entrance of Subic Bay Naval Base, is being remodeled into a Lutheran Service Center for use of men and women of the armed forces stationed in the area.

Mr. Canis, who will be the service pastor for the center, said the chapel will be located where the band stand was originally. The bar, he added, will be converted into a kitchen and serving window.

## Bishop Lilje Honored

Bishop Hanns Lilje of Hannover was awarded the Great Cross, highest category of the West German Order of Merit, by President Theodor Heuss.

The award was in recognition of the bishop's "distinguished services on behalf of the reconstruction of church life in Germany and his fruitful work in the ecumenical movement, particularly within world Lutheranism."

Bishop Lilje is a former president of the Lutheran World Federation.

## Nome Church Occupied

The ELC's newest church within the Arctic Circle was occupied by worshippers for the first time last month. On Sunday, October 6, the members of Our Savior's Church, Nome, Alaska, led by their pastor, the Rev. Thomas Knudson, marched in procession from their old quonset hut chapel to their new church.

In addition to the pastor's sermon, messages at this service were brought by the Rev. Norval Hegland of Teller, superintendent of ELC Eskimo missions; and the Rev. John Maakestad, pastor at Shishmaref. Sixteen new members were received into the congregation at the service.

The first Lutheran services in Nome were conducted by Pastor Hegland in October, 1951. Services in the quonset-hut chapel began in 1953. Only occasional services were held there until Interne Curtis Johnson came to serve the parish in 1954. The present pastor was installed in October, 1955. Miss Bertha Stedje became parish worker in June of that same year.

The new church is the first unit of the planned church plant and was financed to a large degree by "Dollars for Nome" gifts from the Women's Missionary Federation of the ELC.

## 40 Years—A New Home

The Seattle Seamen's Mission, established in 1917, has moved into new quarters. The old mission on Columbia Street was sold last summer and a new building purchased at 525 Dexter St.

Better facilities in the new building include a reading room, library, recreation room, kitchen, offices, and a chapel. The new location also affords better bus service and is more convenient to downtown Seattle, churches, and the Civic Center.

Dedication services for the new building will be held on December 1.

## New Buildings for Aged

Two new buildings at homes for the aged in Minnesota are being erected. Though located in different towns, both structures are under the directorship of the Red Wing Seminary Memorial Homes.

The new building at the home located in Red Wing will include a living and dining room and a kitchen and will accommodate 20 residents. It is located on the old Hauge Seminary grounds, where the present home houses 13 residents.

At Kenyon, Minn., the new building will accommodate 16 residents. The present property accommodates 19.

Each of the new additions will cost in the neighborhood of $100,000.

## More "Honor Roll" Churches

Sixteen more ELC churches have voted to place the LUTHERAN HERALD in the home of every member of their parish. This makes a total of 28 new "honor roll" churches in the first three weeks of the October subscription campaign.

The following are the new honor roll members since the last report:

Canton, Canton, S. Dak.—The Rev. Marvin Rygh

Fisher, Fisher, Minn.—The Rev. Clayton Engan

North Prairie, Velva, N. Dak.—The Rev. W. L. Hanson

Our Savior's, Bonner, Mont.—The Rev. C. O. Anderson

United, Oak Park, Ill.—The Rev. Elmer Hjortland

Holway, Curtiss, Wis.—The Rev. Max E. Wilhelm

American, Chinook, Mont. — The Rev. N. K. Estrem

Trinity, Galata, Mont.—The Rev. Marvin P. Holt

Our Savior's, Lily, S. Dak.—The Rev. Edward Ulseth

Alamo, Alamo, N. Dak.—The Rev. Percy Ensrude

Calvary, Lee, Ill.—The Rev. A. M. Mannes

Fulton, Moorland, Ia.—The Rev. F. T. Hallanger

Calvary, Kelliher, Minn.—The Rev. Gerhard Lingen

Oslo, Texhoma, Texas—The Rev. J. P. Knudson

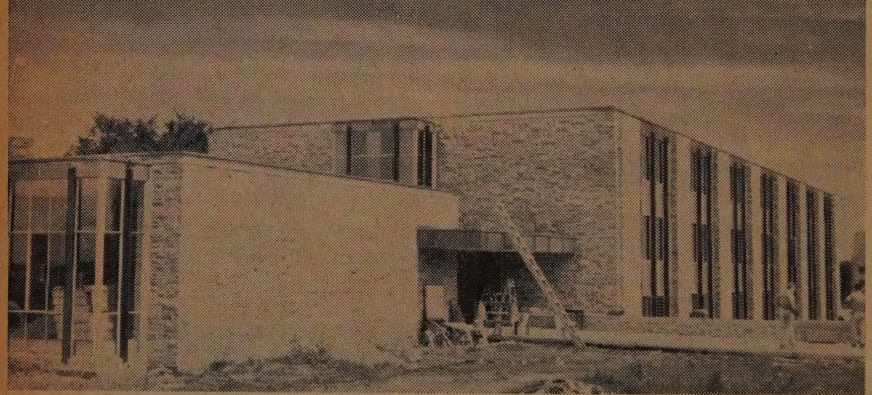
Skabo, Corinth, N. Dak.—The Rev. Percy Ensrude

Borea, Superior, Wis. — The Rev. Clarence Hanson

In addition to the above, Zion and Bone Lake Churches of Frederick, Wis., the Rev. L. L. Helstedt, joined the honor roll last year but were omitted from a previously published HERALD listing.

COVER CHURCH DEDICATED—Christ the King Church, Torrance, Calif. recently dedicated its new church, shown here. An architect's sketch of the church was used as the cover of Lutheran Herald's special home mission issue in February. The Rev. Maynard V. Midthun is pastor of the parish, which was organized in April, 1956.

NEW PARISH HALL ADDITION—This $225,000 parish hall-chapel unit was dedicated in September by First Church, Manitowoc, Wis. The new building provides a chapel seating 150, 23 individual classrooms, a youth activity center, music department, church lounge and reading room, and additional church office space. The Rev. Myron Austinson, president of the Eastern District, conducted the rite of dedication. The church to which the parish hall is attached was dedicated in 1953. The Rev. Roland Schwandt and the Rev. Arthur W. Johnson are pastors of this 100-year-old parish.



NEW ST. OLAF DORM—"Kildahl Hall," shown here, is one of two new dormitories on the St. Olaf College campus dedicated during Homecoming week-end, October 11-13. This 180-man dorm is named after Dr. J. N. Kildahl, one of the pioneer presidents of the school, who died in 1920. The other building, a 160-woman dorm, has been named "Kittelsby Hall," in honor of Agnes Kittelsby, a 1900 graduate of St. Olaf who taught at the college for 10 years and later went to the mission field in China. She died in 1926.

## People

**Dr. E. Clifford Nelson,** professor of church history at Luther Seminary, completed three speaking engagements at Chicago Reformation Sunday rallies. In order to speak at all three rallies in the Windy City, Dr. Nelson was transported by helicopter.

**Miss JoAnn Kloster** was installed last month as parish secretary at Zion Church, Minneapolis, the Rev. H. Manford Knudsvig, pastor.

**The Rev. Oscar Thompson** has moved from Hustler, Wis., to Rhinelander, Wis., where he is serving as assistant pastor at Trinity Church, the Rev. Walter Olson, pastor.

More than 400 persons attended a recent celebration in honor of **the Rev. G. O. Forde's** 40-year pastorate at Immanuel, Indherred, and St. John's congregations near Starbuck, Minn.

**The Rev. Paul Eid** has resigned as pastor of St. Olav Church, Weehawken, N. J., to become a program supervisor for the Henry Street Settlement House in New York City. He will be in charge of the program for teen-agers a the institution and boys' camp directo beginning January 5.

**Albert Blair Ely** was ordained Sep tember 22 at Luther Memorial Church St. Paul, Minn., to serve as a paris pastor in Paris, France. He worked fo a year with the Lutheran Church i Paris previous to his ordination here.

**The Rev. William Hilker** has re signed as pastor of Grace Church Spirit Lake, Iowa, to become pastor o First Church, Clarion, Iowa, effectiv in January.

**The Rev. L. C. Masted,** formerly o Montebello, Calif., has begun his new pastorate at Trinity Church, Dekalb Ill.

**Miss Ardath Hanson** of Windom Minn., was installed as parish secre tary at First Church, Sioux City, Iowa in September. The Rev. P. E. Van Tas sel is pastor.

## Churches

**East Grand Forks, Minn.**—Ou Savior's Church, the Rev. A. L. Ster berg, pastor, celebrated its 10th an niversary recently with the burning o a church mortgage and dedication of new parsonage. The old parsonage ha been converted for use as a parish house Dr. A. E. Hanson, president of th

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hern Minnesota District, conduct- he dedication and spoke at the an- rsary service. Another speaker was Rev. Truman Mohn, first pastor organizer of the parish. Present bership of the parish is 1,100. Miss Kittelson, a Concordia College uate, was installed in September as h director and parish visitor at Savior's.

**azen, N. Dak.**—English Lutheran rch celebrated its 50th anniversary October 20 with Dr. O. G. Malmin or of **Lutheran Herald** as guest ker. At the afternoon worship ner pastors, the Rev. M. A. Soren- the Rev. Louis Hagen, and the . Earl J. Lund, were speakers. The en church is presently without a or.

**eForest, Wisconsin**—Norway Grove rch, the Rev. S. Ingvoldstad, pastor, d recently to add $25,000 to its btedness, to be loaned to Minne- a Church, Wayzata, Minn. This nsorship loan makes it possible for Wayzata Church to refinance and rn its $67,000 loan to the Home sion Extension Fund to be used where.

**ustin, Minn.**—St. Olaf Church has chased a new parsonage for use the pastor, the Rev. Arthur L. nson.

## Obituary

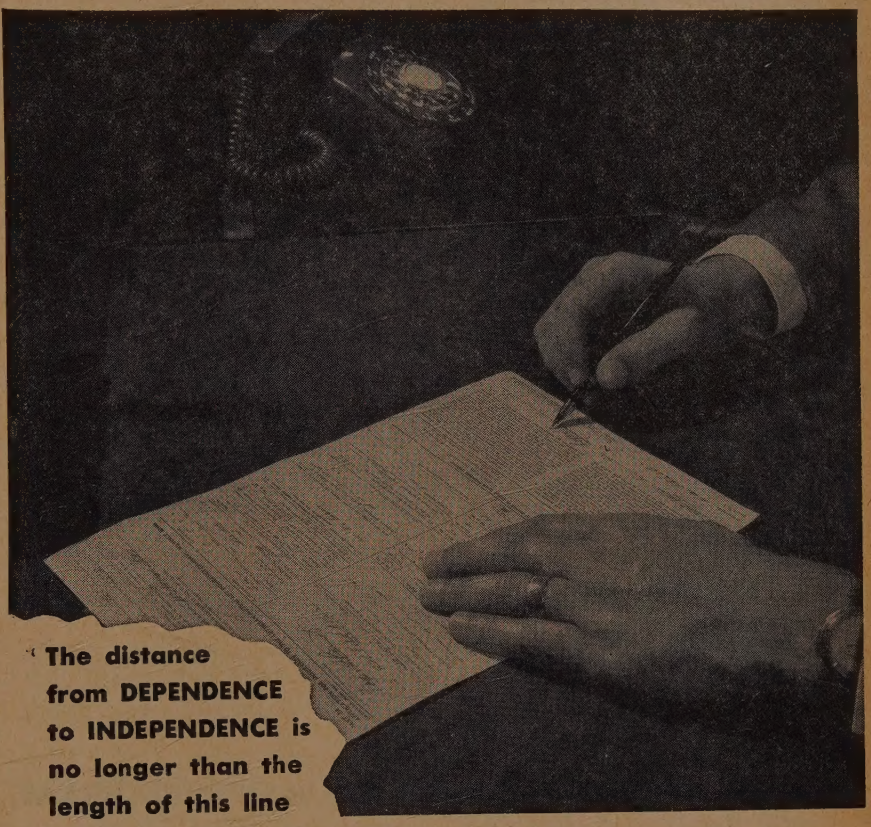
**Mrs. Mathia Goodrich,** Mahnomen, n., died Oct. 7, 1957. Funeral serv- were conducted by her pastor, the . S. A. Urberg. Mathia Kleven born at Coon Valley, Wis., July 10, 6. In 1887 she was married to Gil- H. Goodrich. The family moved Mahnomen in 1917 and have made their home since then. She was ve in her local congregation as well n civic and community affairs. Sur- ng are a son and two daughters.

**Mrs. Niel Gregerson,** Everett, Wash., Sept. 29, 1957. Funeral services e conducted at Central Church, the . Herbert Ringo, pastor, of which she was a member. Born Alfa G. Lindaas, her childhood home was in Mayville, N. Dak. An accomplished musician, she was a soloist with the St. Olaf Choir at the time it made its first trip to the East Coast. After coming to the West Coast, she was a music teacher and soloist for many years. Survivers include her husband and one son.

## Announcements

**Large Norwegian Bible** will be sent to any institution or home for the aged that might make use of it. Large readable type. Write Mrs. Thomas Fretty, 520 Harwood St., Joliet, Ill.

**Altar,** baptismal font, and pulpit free to the first congregation who comes to get it. Altar picture is leaded glass, colored, with a picture of Christ blessing. Write the Rev. Herman I. Muus, Bethlehem Lutheran Church, Fergus Falls, Minn.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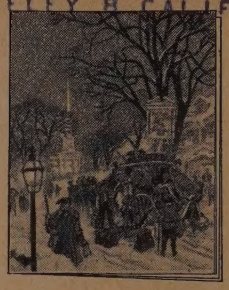

No. 703

No. 701

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**No. 702**—"Lighted candles and festive flowers herald this greeting to you on the birth of Jesus, God's own Son."

**No. 703**—"Peace and happiness be with you this Christmas and throughout all the days of the coming year."

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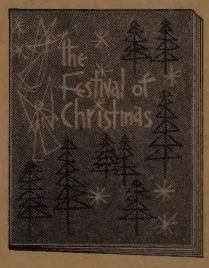


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